

**THE SITUATION OF
AHMADI MUSLIMS**

**AFTER THE DAWN OF
DEMOCRACY IN PAKISTAN**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is none worthy of worship except God,
Muhammad is the Messenger of God.

TRUE ISLAM

A Brief Introduction To Ahmadiyyat

The Ahmadiyya Community, a world-wide Movement in Islam, was founded in 1889 in Qadian, a small village in Northern India. The founder, Hazrat Mirza Ghulam Ahmad, claimed to be the Promised Reformer whose advent was awaited by the adherents of various religions. He believed Islam to be the final and complete code of life for all mankind and maintained that as Promised Reformer, he was subordinate to the Holy Prophet Muhammad, peace be upon him. There are over ten million Ahmadi Muslims living in 120 different countries around the world. Large Ahmadiyya Communities are found in Pakistan, India, Indonesia, East and West Africa, North Americas and European countries. The international headquarters of the Community are located at Rabwah in Pakistan. Because of persecution of Ahmadies in Pakistan, the present Head of the Community, Hazrat Mirza Tahir Ahmad is temporarily residing in Britain.

THE SITUATION OF AHMADI MUSLIMS AFTER THE DAWN OF DEMOCRACY IN PAKISTAN

THE ODISIOUS ORDINANCE

In the last 5 years, the attention of the world community has been repeatedly drawn to the systematic persecution of Ahmadi Muslims in Pakistan. The military regime of General Ziaul Haq, through the anti-Ahmadiyya Ordinance XX of April, 1984, denied members of Ahmadiyya Muslim Community in Pakistan their basic right to freedom of conscience and religion. The Ordinance legalised the persecution of Ahmadi Muslims at the hands of religious fanatics with the encouragement and connivance of the government agencies. Consequently, Ahmadi Muslims have been discriminated against and subjected to political, economic and social deprivation. Hundreds of them have been arrested and detained in prisons, their places of worship desecrated and illegally seized, their homes and shops plundered and destroyed, very often in the presence of law-enforcing authorities. The Human Rights Commission's Sub-Commission on Prevention of Discrimination and Protection of Minorities adopted Resolution 21 of 1985, expressing great concern at the promulgation of 1984 martial law regulation which, Prima facie, violated the fundamental freedoms of conscience and religion and called for its repeal so that the basic rights of Ahmadi Muslims in Pakistan are restored.

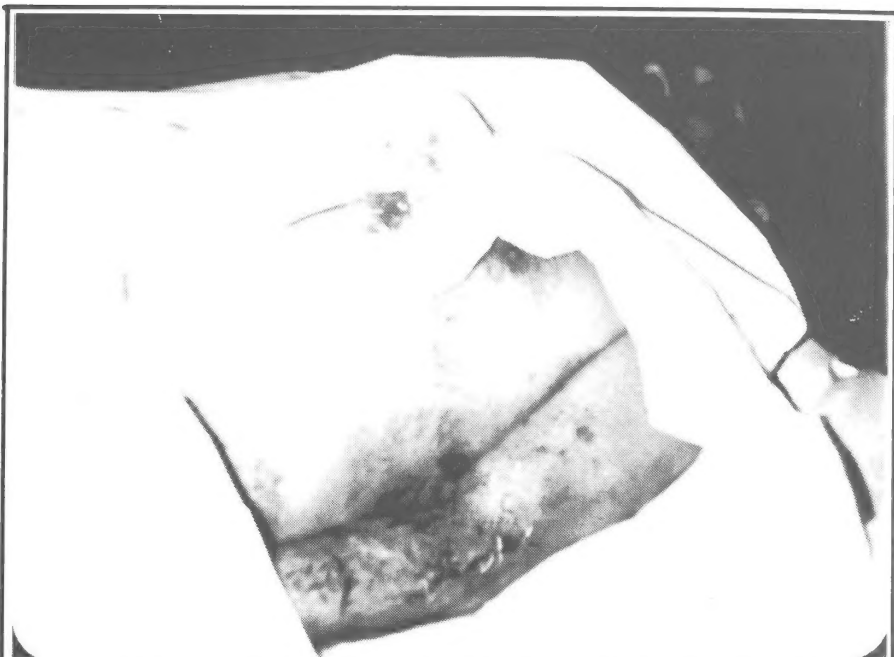
PERSECUTION AND ASSASSINATION

At least 19 Ahmadi Muslims have been murdered in Pakistan since 1984 and attempts were made on the lives of scores of Ahmadies during this period but none of the culprits including murderers were apprehended or brought to book. The entire information media under the direct control of the government, had been employed to play up the anti-Ahmadiyya propaganda initiated and orchestrated by the adversaries of the Community. On the other hand, Ahmadi Muslims are not permitted to express their views or answer false allegations against them. They are left with no wordly recourse to seek redress of their grievances except to address the conscience of the world. Yet, they have their ultimate trust in God for Who's sake they are suffering through this ordeal with tremendous courage and fortitude.

According to an official source quoted in Pakistan's Newspaper, "Daily Nawai Waqt" of Sept. 11, 1988, a total of 3113 Ahmdis had been charged with offences under Ordinance XX. A number of these cases have been verified by independent human rights organisations such as Amnesty International, Human Rights Advocates and International Commission of Jurists, as clearly violating the internationally accepted legal norms. At least four Ahmadis were given death penalties by military tribunals. Their cases have been scrutinised by Human Rights Advocates and International Commission of Jurists who expressed grave concern about the gross arbitrariness of the decisions. In addition, six Ahmadies were sentenced to 25 years imprisonment at the direct instigation of the then Chief Martial Law Administrator, General Ziaul Haq.



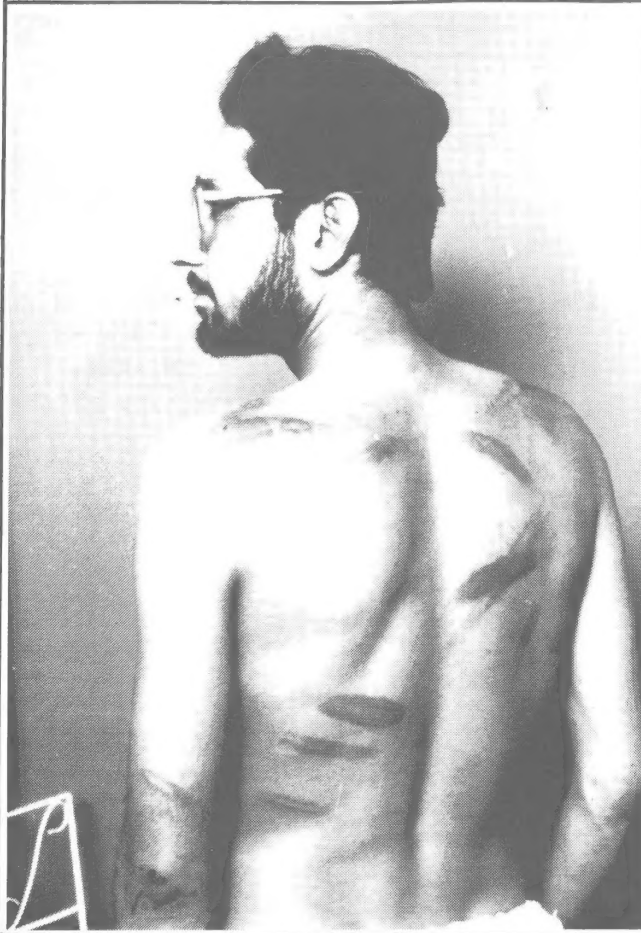
PROFESSOR DR. AQEEL BIN ABDUL QADIR A RENOWNED EYE SURGEON OF LIAQAT MEDICAL COLLEGE HYDERABAD HAD HARDLY STOPPED HIS CAR WHEN HE WAS ATTACKED WITH A DAGGER BEFORE HE COULD COME OUT OF THE VEHICLE. HE DIED ON THE WAY TO HOSPITAL.



MR. INAMUR REHMAN GOVERNMENT HEALTH INSPECTOR WAS RETURNING HOME WITH HIS WIFE ON A MOTOR BIKE AFTER ATTENDING FRIDAY PRAYERS. HE STOPPED TO DO SOME SHOPPING IN THE MARKET WHEN HE WAS SHOT FROM BEHIND. AS HE FELL ON THE GROUND THE ASSAILANT ALSO STABBED HIM REPEATEDLY. THE CULPRIT WAS IDENTIFIED BUT POLICE TOOK NO ACTION.

All the Ahmadies in jail are those arrested under ordinance XX of 1984 or the subsequent Criminal Law Amendment Act of 1986 and many of them were convicted by the special military tribunals set up under the Martial Law. In Nov. 1988, Mr. Ghulam Ishaque Khan, the President of Pakistan, released some prisoners convicted by the military tribunals, but the Ahmadi Muslims were not included in the amnesty.

On assumption of office, in Dec. 1988, Prime Minister Benazir Bhutto reprieved the death sentences of all condemned prisoners and as such 4 innocent Ahmadies also shared the benefit intended for well over a thousand prisoners throughout the country. However, the appeals for giving them fair trial in the civil courts have not made any headway so far.



**THE SCARS
THAT HAFIZ
MUHAMMED
AMJAD ARIF
OF SARGODAH
RECEIVED AS
A RESULT OF
BEING
TORTURED
FOR
PROFESSING
HIS FAITH.**

When President Ziaul Haq went through the motions of sharing power with a nominated civilian government in 1985, he ensured that all decrees, including the anti Ahmadiyya Ordinance XX of 1984, imposed during his autocratic rule, were given legal sanction under the "Eighth Amendment". Thus, the draconian laws against the Ahmadi Muslims have continued even after the death of the President in August, 1988.

THE DAWN OF DEMOCRACY BRINGS NO CHANGE

After the general election of December 1988, a new government was formed by the Pakistan People's Party, under Benazir Bhutto, which had pledged to establish and maintain peace and harmony in civil society and ensure security and protection of life, honour and property of every citizen irrespective of his political affiliation, religion caste, race and sex. (Pakistan People's Party Manifesto, Dawn of 14 October, 1988).

The Ahmadiyya Muslim Community in Pakistan welcomed the developments leading to the formation of a democratically elected representative government and wished Prime Minister Benazir Bhutto success in the efforts to restore peace, stability and basic human rights in the country.

As of today, the situation concerning the Ahmadi Muslims in Pakistan remains unchanged, because all the discriminatory laws against them are still on the Statute Book. The acts of harassment and persecution have not ceased and the anti-Ahmadiyya activities of religious fanatics have continued unabated. As if it were not enough, some members of the Government have issued statements causing deep concern and disquiet among the Ahmadies in Pakistan. The Minister of State for Religious Affairs, Mr. Bahadur Khan and the Prime Minister's Advisor for Religious Affairs, Maulana Sirajuddin Ahmad Dinpuri made public statements declaring that the legal and constitutional restrictions imposed on the Ahmadiyya Community in Pakistan will not be removed even when the 1973 Constitution was fully restored and the Eighth amendment is done away with. The former also issued instructions to the Provincial Chief Ministers, on 30 January 1989, to implement all laws against the Ahmadies, in letter and spirit.

NEW DISTURBING FEATURES

One disturbing factor of growing concern is the pressure of religious fanatics on Benazir Bhutto that under Islamic law a woman cannot be appointed head of government. Instead of meeting this challenge openly and squarely, Benazir Bhutto is trying to woo them by making political concessions and offering them rewards of office with the assurance that the anti-Ahmadiyya laws will not only continue but more stringent measures may be taken than before to enforce them.

It is becoming evident that the Bhutto regime may be gradually compromising and bargaining with the fanatic religious leaders on its declared pledges on human and fundamental rights in general and on the Ahmadiyya issue in particular. 'The Jang', Lahore reported on 11th April, 1989 that an agreement has been reached between Benazir Bhutto and Maulana Fazlur Rahman Khan of Jamiat Ulema Islam that the Maulana will withdraw his objection to her being the Head of Government in the Islamic Republic of Pakistan in exchange for the commitment that the anti-Ahmadiyya laws culminating in Ordinance XX of 1984 will remain in force.

Within two weeks of the public reporting of this understanding between Prime Minister Bhutto and the leader of Jamiat Ulemai Islam, first incidents of violence against the Ahmadies took place in Punjab and Sindh provinces.

LATEST INSTANCES

The following instances of harrassment, persecution and violence in the last few weeks are the result of the renewed efforts by the religious fanatics to exploit the present situation of uncertainty and doubt about the motives of the leadership at the Centre as well as in the Provinces of the country.

1. The Federal Shariat Court issued on January 10, 1989 a contempt notice to Hazrat Mirza Tahir Ahmad, Supreme Head of the world-wide Ahmadiyya Movement in Islam, who is living in Britain in self-exile.

2. A court in Tando Adam (Sindh) issued a warrant for the arrest of Hazrat Mirza Tahir Ahmad because he had described himself as a Muslim in a spiritual challenge to the adversaries of Ahmadiyyat.

3. A rapidly growing number of cases are being registered against the editor and the publisher of "Al-Fazal", the daily newspaper of the Community, which recently resumed publication after a four year ban by the government.

4. The government has declared its intention to appeal to the Supreme Court against the decision of the Lahore High Court ordering the re-publication of the Daily "Al-Fazal".

5. So far, 16 cases have been registered against Qazi Munir Ahmad, the Printer and Manager of "Al-Fazal" who was recently sent to prison for the fourth time.

6. In April, 1989, the Punjab Police obliged the religious fanatics by filing charges against the Editors and Publishers of the Daily "Al-Fazal", and Monthlies "Misbah", "Tashheezul Azhan" and "Khalid", because the verses of the Holy Quran published in these Ahmadiyya papers had allegedly "hurt the feelings of Muslims".

7. Cases have been registered under Sections 298 / C and 295 of Pakistan Penal Code against a number of persons in Gujranwala, Sheikhpura, Tharparkar and Attock districts for using Muslim greetings in the traditional style of saying "Assalam-o-Alaikum", peace be upon you.

8. Seven members of Mr. Muhammad Isa Munawar's family in Islamabad, capital of Pakistan, were arrested on 20 Dec. 1988, for committing the crime that the words, "In the name of Allah, the Gracious, the Merciful" were inscribed on the wedding invitation cards.

9. The Government instructed all the Chief Ministers to fully implement the laws enacted against the Ahmadies.

10. The Punjab government banned the Ahmadies from celebrating the Centenary of the founding of their Movement on 23 March, 1989. The order issued by the District Magistrate of Jhang, on 21 March, 1989, under the instructions of the Punjab government, prohibited the holding of meetings, illumination of buildings, exhibition of badges and buntings and "distribution of sweets and service of food".

11. The Government issued orders on 23rd April, 1989 for preparation of lists of Ahmadi employees which is causing uncertainty and unrest.

ALLIANCE BETWEEN GOVERNMENT AND FANATICS.

Taking their cue from the widely publicised agreement between the Prime Minister and Maulana Fazlur Rehman as mentioned above, the anti-Ahmadiyya fanatics sharply stepped up their campaign of starting a country-wide agitation against the Ahmadiyya community in Pakistan. As a result, well organised and violent riots erupted in two important districts of the central Punjab. Scores of Ahmadi houses, shops and mosques in Chack No. 263 / GB, Jaranwala Tehsil, Faisalabad District, and in Nankana Sahib, Sheikhpura District, were attacked, plundered and set ablaze by armed hooligans led by religious fanatics on April, 9 and 12, respectively. According to eye-witnesses, the local police and officials not only failed to provide security and protection to Ahmadi families but accompanied, directed and helped the assailants. A similar incident involving violent attacks on Ahmadi shops and a mosque took place in Nawabshah, Sindh, on April, 15, 1989. Two elderly leaders of Ahmadiyya Community, Laiq Ahmad Tahir and Syed Mohammad Salim Shahjahanpuri were dragged out of the Ahmadiyya Hall and physically assaulted and badly mauled by religious extremists. A few days later, on May 6, three Ahmadies were attacked and injured in Chack No. 98 (Shumali) in Sargodha district of the Punjab.

An Ahmadi medical practitioner, Mr. Munawar Ahmad Butt was shot dead in broad daylight in his clinic in Skrand, Sindh Province, on May 15, 1989. Previously, an attempt had been made on his life by known assailants but no action was taken by the local authorities.

All these tragic incidents were widely reported in the press and, for the first time, non-Ahmadi press and public organisations expressed their horror and condemnation. The Sindhi daily newspaper, 'Hilale Pakistan' described the incident in Nawabshah as a heinous act of narrow-minded religious fanaticism which inflicted a serious blow to national unity and sectarian harmony. The District Court Bar members of Sheikhpura District issued a statement condemning the atrocities committed in the name of religion against innocent Ahmadies in Nankana Sahib. The Bar called upon the government to compensate the victims, change the local administration and punish the culprits. The Bar Association of Nankana Sahib also adopted a similar resolution condemning the attack on Ahmadies and appealing to religious leaders

to stop committing acts which defame and disgrace the fair name of Islam. The Human Rights Commission of Pakistan also compiled a report after an on-the-spot enquiry which was partially released to the press. The independent non-Ahmadi members of the Commission including a former Supreme Court Judge and a former Federal Minister, have expressed concern at the anti-Ahmadiyya riots and called on the government to compensate the victims and apprehend the culprits.

So far, not a single member of the Government has raised a voice condemning these incidents, nor was there any response to the urgent appeals by the Ahmadiyya Community for the protection of their fundamental rights as citizens of Pakistan.



**The destroyed homes and property
of Ahmadies in Nankana Sahib.**



**The destroyed homes and property
of Ahmadies in Nankana Sahib.**



NANKANA SAHIB AND SARGODHA 'OPERATIONS'

The latest wave of anti-Ahmadiyya violence, it seems, is a part of a well planned conspiracy to fan the fires of sectarian hatred and religious intolerance. The current situation is tragically reminiscent of the anti-Ahmadiyya riots of 1974 when the country had a powerful Central Government of the Pakistan People's Party which likewise ruled the province of Punjab. At that time, a highly organised anti-Ahmadiyya campaign was launched in the district of Sargodha where hundreds of Ahmadi houses, shops, medical centres, mosques etc. were razed to the ground. After breaking into Ahmadiyya premises, all the household articles were plundered and the remaining furniture, books and other belongings were heaped together and put on fire while defenceless Ahmadi families watched total destruction of their lifelong possessions. Some Ahmadies were brutally attacked, manhandled and mauled. The perpetrators of these crimes were the trained hooligans led by fanatic members of extremist Muslim organisations and institutions in the very presence of strong contingents of police force. In fact, the Chief Minister of the Punjab was addressing a public meeting in Sargodha city and describing the achievements of his government when the Ahmadi houses and shops were being attacked only a few hundred yards away. It is no coincidence that the DIG in Sargodha in 1974 is today IG in the Province of Punjab.

Therefore, the similarities between the 'Sargodha Operations' of 1974 and the Nankana Sahib Operations of 1989 cannot escape notice.

A PASSIONATE APPEAL

Pakistan's friends and well wishers must, therefore, realise that the stability and safety of Pakistan depends on preservation of peace and harmony within the country. These conditions cannot be obtained while the Ahmadi Muslims, who have contributed so much to the progress and consolidation of the country, are denied their fundamental rights and treated as less than third class citizens. The Ahmadi Muslims in Pakistan have endured during the last 11 years, inhumanity and cruelty with extraordinary courage and self-control. However, there is a limit to human endurance and patience. After a dark decade of dictatorship,

if the popularly elected regime fails to restore the basic human rights of Ahmadies and the government turns a blind eye to the discrimination and oppression of Ahmadies, then it is difficult to foresee a credible future for democracy and freedom in Pakistan and the peace and stability of the region as a whole.

It is our sincere hope that the leadership in Pakistan would show wisdom, breadth of vision and far-sightedness in dealing with the question of fundamental human rights of Ahmadies in Pakistan. It is the duty of Pakistan's well-wishers and friends, particularly the USA and the West European Countries, as defenders and champions of human rights, to call upon Pakistani leaders to repeal the anti-Ahmadiyya laws and create necessary conditions in which the Ahmadies can exercise their basic right of freedom to profess and practice their faith in accordance with the principles of the U.N. Charter and the Universal Declaration of Human Rights.

APPENDICES

1. Ordinance XX of 1984.
2. Human Rights Commission's Resolution, 1985.
3. Statements and instructions by Ministers of Bhutto Government.
4. Order of Deputy Commissioner, Jhang, banning Ahmadiyya Centenary Celebrations, 21 March, 1989.
5. Federal Minister's directive on Ahmadies, 30 January, 1989.
6. Pakistan Human Rights Commission's Report on Nankana Sahib. (Pakistan Times, Lahore 20 April and 3 May, 1989).
7. Resolution of Sheikhupura Bar Association.
8. Resolution of Nankana Sahib Bar Association.
9. Editorial of Sindhi Newspaper, "Al-Hilal" 17 April, 1989.
10. Government of Pakistan's orders dated 23 April, 1989.

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The Gazette of Pakistan

EXTRAORDINARY
PUBLISHED BY AUTHORITY

ISLAMABAD, THURSDAY, APRIL 26, 1984

PART I

Acts, Ordinances, President's Orders and Regulations including Martial Law
Orders and Regulations

GOVERNMENT OF PAKISTAN

MINISTRY OF LAW AND PARLIAMENTARY AFFAIRS

(Law Division)

Islamabad, the 26th April, 1984

No. F. 17 (1)/84-Pub.—The following Ordinance made by the President is hereby published for general information:—

ORDINANCE No. XX of 1984

AN

ORDINANCE

"298D. Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places.—(1) Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation,—

- (a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as 'Amier-ul-Mumineen', 'Khalifa-tul-Mumineen', 'Khalifa-tul-Muslimeen', 'Sahaabi' or 'Razi Allah Anhu';
- (b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him), as 'Ummul-Mumineen';
- (c) refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him), as Ahle-bait; or
- (d) refers to, or names, or calls, his place of worship as 'Masjid';

shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

(2) Any person of the Qadiani group or Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as 'Azan', or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

298C. Person of Qadiani group, etc., calling himself a Muslim or preaching or propagating his faith.—Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself as a Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by

words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine."

UNITED NATIONS

ECONOMIC
AND
SOCIAL COUNCIL



COMMISSION ON HUMAN RIGHTS

Sub-Commission on Prevention of
Discrimination and Protection
of Minorities

Thirty-eighth session

E/CN.4/1986/5
E/CN.4/Sub.2/1985/57

1985/21 The situation in Pakistan 81/

The Sub-Commission on Prevention of Discrimination and Protection of
Minorities,

Guided by the principles of the United Nations Charter, the Universal Declaration of Human Rights, and the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, 82/

Bearing in mind the Proclamation of Teheran in which the International Conference on Human Rights proclaimed that the gross denials of human rights arising from discrimination on grounds of religion outrage the conscience of mankind and endanger the foundations of freedom, justice and peace in the world, 83/

Recognizing that the independence of the judiciary and judicial review, as general principles of law of civilized nations, are an essential element of the effective legal remedy required of all nations,

Taking into account Commission resolution 1985/40 of 13 March 1985 in which the Sub-Commission is requested, inter alia, to keep in mind the relationship between violations of human rights and mass exoduses,

1. Expresses its grave concern at the promulgation by Pakistan of Ordinance XX of 28 April 1984 which, prima facie, violates the right to liberty and security of the persons, the right to freedom from arbitrary arrest or detention, the right to freedom of thought, expression, conscience and religion, the right of religious minorities to profess and practise their own religion, and the right to an effective legal remedy;

2. Further expresses its grave concern that persons charged with and arrested for violations of Ordinance XX have been reportedly subjected to various punishments and confiscation of personal property, and that the affected groups as a whole have been subjected to discrimination in employment and education and to the defacement of their religious property;

3. Requests the Commission on Human Rights to call on the Government of Pakistan to repeal Ordinance XX and to restore the human rights and fundamental freedoms of all persons in its jurisdiction;

4. Alerts the Commission on Human Rights of the situation in Pakistan which is one with great potential to cause a mass exodus, especially of members of the Ahmadi community.

STATEMENT OF THE PRESENT GOVERNMENT

Khan Bahadur Khan, Federal Minister for Religious And Minority Affairs:

“Our Government will not repeal the Constitution Amendment which declares Ahmadis as Non -Muslim minority.” (Daily Jang, London, 16th Jan., 1989)

“Government is well aware of the activities of Qadianis outside Pakistan and will do everything in its power to negate its propaganda. The Federal Minister for Religious and Minority Affairs, Khan Bahadur Khan told Jang that the Government will send deputations of Ulema to Africa, East and West Europe and America to neutralise their influence.” (Daily Jang, Lahore, 18th January, 1989)

Maulana Siraj Ahmad Deenpuri: Advisor, Federal Ministry of Religious Affairs.

“Benazir has stated that Qadianis (Ahmadis) were declared Non-Muslims in my father's rule. How could I undo the great service my father did for Islam? My Government will not give any concession to Qadianis. They will remain as non Muslims.” (Daily Jang, Karachi, 9 Jan., 1989)

“All Qadianis serving on the key posts including the Chief Secretary of Sindh Government will be sacked.” (Daily Millat, London, 4 Feb., 1989)

ORDERS OF DEPUTY COMMISSIONER, JHANG

ORDER:

WHEREAS it has been made to appear to me that Qadianis in District Jhang are going to hold Centenary Celebration of Qadianiat on 23rd March, 1989 for which they have arranged illumination, decoration of buildings, erection of decorative gates, holding of processions and meetings, distribution of pamphlets and pasting of posters on walls, distribution of sweets and service of special food, exhibition of badges, buntings and banners etc. which is highly being objected by the Muslims and likely to disturb public peace and tranquility and thereby cause danger to human life and property;

AND WHEREAS the Government of Punjab, Home Department, Lahore vide its Teleprinter Message No. 7-1-H-SPL-L11/88, dated 20-3-1989 has decided to ban the said Centenary celebration for Qadianis by the Qadianis in the Province of Punjab;

AND WHEREAS Section 298-C of the Pakistan Penal Code, (Act XLV of 1860) provides that any person of the Qadiani Group who directly or indirectly poses himself as a Muslim, or calls, or refers to, his faith as Islam or preaches or propogates his faith or invites others to accept his faith by words either spoken or written or by visible representation or in any manner whatsoever outrages the religious feelings of Muslims is punishable;

AND WHEREAS in my opinion as also keeping in view the abovementioned Government decision and the contents of Pakistan Penal Code, immediate prevention is desirable and there are sufficient grounds to proceed under Section 144 Cr. P.C. 1898 and the directions hereinafter appearing are necessary in order to prevent danger to human life and property and disturbance of public peace and tranquility.

NOW, THEREFORE, I, Ch. Muhammad Saleem, District Magistrate, Jhang in exercise of the powers conferred upon me by Section 144 Cr. P.C. 1898 do hereby prohibit the Qadianis in District Jhang from the following activities:-

- i) Illumination on buildings and premises;
- ii) Erection of decorative gates;
- iii) Holding of processions and meetings;
- iv) Use of loudspeaker or megaphone;
- v) Raising of Salogans;
- vi) Exhibition of badges, buntings and banners etc;
- vii) Distribution of pamphlets and pasting of posters on the walls and wall-writings;
- viii) Distribution of sweets and service of food;
- ix) Any other activity directly or indirectly which may incite and injure the religious feelings of Muslims;

THIS ORDER shall come into forces with immediate effect and shall remain in force till 25th March, 1989.

NOTWITHSTANDING the expiry of this order, every thing done, action taken, obligation, liability, penalty or punishment incurred, investigation, inquiry or proceeding pending jurisdiction of powers conferred and fresh proceedings against offenders in the courts of Magistrates having 1st Class Powers under the Criminal Procedure Code 1898 and the punishment in respect of the offences committed during the enforcement of this order shall be continued or launched as if this order had not expired.

THIS ORDER shall be given wide publicity by beat of drum, by publication in the official gazette, affixing copies thereof on the notice boards of the District Courts, Offices of Superintendent of Police, Jhang, Assistant Commissioner, Municipal and Town Committees, Police Stations in the Distt. Jhang.

GIVEN UNDER my hand and seal of the Court this 21st day of March, 1989.

Signed: Ch. Muhammad Saleem.
DISTRICT MAGISTRATE, JHANG.

N0 1905GB, dated 21-3-1989.

FEDERAL MINISTER'S DIRECTIVE

Copy of letter (D.O) No: 6 (4) DDJ/89, dated 30.1.1989 from Khan Bahadur Khan, Government of the Pakistan Minister of State for Religious Affairs and Minorities Affairs Islamabad addressed to Mian Nawaz Sharif Chief Minister Punjab, Lahore.

Subject:- ANTI ISLAM ACTIVITIES BY QADIANIS.

Some Ulema have brought to my attention increased activities of Qadianis. Besides, the re-appearance of Al-Fazal purported to have been allowed after the judgement of High Court (Against which Provincial Government ought to have filed an appeal because of sensitivity of the issue), Qadianis are circulating a large number of pamphlets, and also cassette of the speeches of Head of Qadiani Community. They are also preparing for centenary celebrations. Ulema feel that Qadianis are emboldened because of non-implementation of ' The Anti-Islamic activities of the Qadianis Group , and Ahmadis (Prohibition and Punishment) Ordinance 1985' in letter and spirit. Since Qadianism is largely a Punjab factor I shall be grateful if necessary instructions are given to the concerned agencies for appropriate action in accordance with law, keeping in view the sensitivities of the issue.

I am also requesting other Chief Ministers, to take similar action in their provinces.

HUMAN RIGHTS COMMISSION ON NANKANA SAHIB TRAGEDY

The Pakistan Times, Wednesday, May 3, 1989

BY A STAFF REPORTER

LAHORE, May 2: The Human rights Commission of Pakistan (HRCP) has called upon the federal and provincial governments to make extensive reforms in prison rules particularly for children in detention.

The Council of HRCP which met under the chairmanship of Mr. Justice (Retd) Durab Patel reviewed matters concerning human rights violations in respect of conditions in prison, torture in police custody and jails, legislation on bonded labour and the signing of international human rights charters and conventions by the government and adequate coverage of human rights activities on the media.

The Commission also noted with great concern that child prisoners were abandoned by their families and asked for the use of media in order to locate the families of child prisoners.

The Commission also demanded that all citizens be issued passports easily and for all countries of the world except Israel and South Africa. The Commission reviewed the problem of contract labour and has reminded the Federal Government of its pledge to abolish it. It has called upon the Government to abandon employment through contract labour in institutions under the control of the Federal Government.

A Committee has been set up by the Commission to identify existing legislations which are violative of the fundamental rights given under the Constitution. The Commission's next step would be to approach the courts and challenge such laws. The Commission also studied the possibility of setting up a SAARC human rights court. Towards this

end, Human Rights NGOs in the SAARC region are being contacted by the Commission. The Commission also showed concern at the anti-Ahmedia riots in Nankana Sahib. A fact-finding mission of the Commission presented its report on the Nankana Sahib riots and it was resolved that after seeking the comments of the Punjab Government the report would be finalised and published. The Commission further called upon the Government to compensate victims of this riot and to apprehend the culprits. The Commission also took note of the political problems confronting Gilgit. A report on the situation of Gilgit has been compiled by the Commission which is being submitted to the authorities for comments after which the report will be published.

The Commission reiterated that it was non-partisan and was not affiliated to any political party. Its objective being solely to review and monitor the human rights situation in Pakistan to build public awareness and to find ways and means for their redressal.

The meeting was attended by Mrs. Asma Jehangir, Air Marshal (Retd.) Zafar A. Chaudhry, Mr. I.A. Rehman, Mr. Sabihuddin Ahmed, Barrister S.A. Wadood, Mr. Minhaj Burna, Mr. Rafiq Safi, Ms. Sherry Rehman, Mr. Shakil Pathan, Ms. Noor Naz Agha, Mr. Yusuf Leghari, Father Arnold Heredia, Mr. Khurshid Mahmood Kasuri, Mrs. Mehnaz Rafi, Dr. Mubashir Hassan, Mrs. Mariam Habib, Mr. Zaman Khan and Mr. Riazuddin Ahmed.

The Minister for Interior Mr. Aitzaz Ahsan and Sindh Information Adviser Mr. Iqbal Haider also attended the meeting.

The Pakistan Times,

Thursday, April 20, 1989

Human Rights Commission team visits Nankana

BY A STAFF REPORTER

LAHORE, April 19: A delegation of the Human Rights Commission of Pakistan consisting of Mrs. Alys Faiz, Dr. Mubashir Hasan, Begum Mehnaz Rafi, Ms. Shah Taj Qizalbash, Mahmood Zaman and Syed Imtiaz Shah, visited Nankana Sahib and Chak 563 G.B. on April 16 to inquire into the recent anti-Ahmadiyyah disturbance in the area.

They interviewed a number of eye-witnesses and the affectees of these disturbances. The members of delegation discussed the event with the local authorities to obtain their comments on the various aspects of the incident. The delegation also visited the affected localities to make a record of the extensive damage done to property through loot and arson.

The delegation will compile a report which will be submitted to the Chairman of the Human Rights Commission of Pakistan.

Statement by Sheikhpura District Bar Association

ATROCITIES AGAINST AHMADIES IN NANKANA SAHIB

Sixty six members of the District Bar Association in Sheikhpura have signed a statement strongly condemning the atrocities committed against the Ahmadies in Nankana Sahib (Sheikhpura District), holding the local administration responsible for it and calling for the transfer of officials from Nankana Sahib. The statement said:

We the members of the Bar of the District Court, Sheikhpura, strongly condemn the incident of 12 April, 1989 involving the burning in the name of religion, the homes of members of Ahmadiyya Community in Nankana Sahib, the plundering of these homes and indulging from 9'O clock in the morning to 2'O clock in the afternoon, in the very presence of local administration and the police, in the destruction of property worth about 10 million rupees. In this assault and turmoil, a large number of copies of the Holy Quran were burnt.

We demand the immediate transfer of the local administration. Islam teaches tolerance and love for mankind, not that one should plunder the possessions of others and burn them because of differences in doctrine. We demand that the government should promptly provide assistance to the victims, punish those responsible for the crime and hold a judicial enquiry of the incident.

SHAMEFULL INCIDENT OF NANKANA SAHIB

The Bar Association in Nankana Sahib held a session to issue a statement strongly condemning the incidence of Nankana Sahib where several homes of Qadianis (Ahmadies) were looted, demolished and burnt. The statement has been signed by Mr. Mohammad Yamin Bhatti, Advocate, President Bar Association and Chaudhry Haq Nawaz Khan Advocate, General Secretary Bar Association Nankana Sahib and reads as follows:—

1. This Session of Bar Association Nankana Sahib strongly condemns the incidence of 12 April in Nankana Sahib involving the plundering of homes of Qadianis and completely burning the assets therein and affirms the opinion that due to this shameful act of atrocities and lawlessness every law abiding citizen bows his head in shame.

2. The Session expresses the deep surprise and sorrow on the utter and total incapability of those officers present on duty. Their half hearted and negligible action encouraged the culprits and in some places the Police themselves incited and encouraged the assailants.

3. This Session demands the Government to call full explanation from those officers present on duty and hold judicial enquiry of the incident.

4. This Session also demands that the Government should compensate those Qadianis whose homes had been destroyed and assets burnt or looted. It further urges that in future the life, property, respect and honour of Qadianis should be protected in line with the example from the life of the Holy Prophet (peace be on him) and according to the constitution of Pakistan.

5. This Session Passionately appeals to the Ulemah to carefully reflect whether such steps propagate Islam and belief in Khatme Nabuwat or disgrace Islam and Muslims in addition to causing great harm to the very cause of Khatme Nabuwat.

6. This Session strongly condemns the incidence of heinous crimes of burning the Holy Quran in Chack No. 563 GB, Tehsil Jaranwala and in Nankana Sahib and demands severe punishment for those who had committed this crime irrespective of their faith or creed.

THE GOVERNMENT ORDERS LIST OF AHMADIES

SECRET
IMMEDIATE

Telegraphic Address
"ESTAB"

GOVERNMENT OF PAKISTAN
CABINET SECRETARIAT
(ESTABLISHMENT DIVISION)

RAWALPINDI,

No.3/1/89-R.3.

Dated 23rd April, 1989

OFFICE MEMORANDUM

SUBJECT:- INFORMATION ABOUT QADIANIS

The undersigned is directed to say that the following information in respect of Ahmadi's/Qadianis working in the Ministries/Divisions may please be provided to this Division immediately.

- i Name:
- ii Designation
- iii Grade
- iv Length of service.

2. Besides the number of Ahmadi's/Qadianis appointed in different Government Organizations after the induction of the present government may also be provided urgently but not later than 30th April, 1989.

Joint Secretary(Admn),
All Ministries Division,
Rawalpindi/Islamabad.

Sd/-
(MUKAM DAD KIANI)
Joint Secretary
Tele:-68862

(Daily 'Hilal-e-Pakistan', Hyderabad, Sindh, April 17, 1989.)

A DEPLORABLE INCIDENT

A most unfortunate and deplorable incident has taken place in Nawabshah. On Saturday, a gang of insane lunatics attacked and ravaged the place of worship of Ahmadiyya Community, collected the furniture, books and other articles and burnt them and also set fire to raze the building to the ground. As if this was not enough, the insane gang physically assaulted the worshippers; amongst the injured were the 70 years old well known scholar and poet Laeeq Ahmad. According to reports, the Police arrived afterwards to control the situation and fire brigade extinguished the fire in the place of worship.

No amount of condemnation of this incident will suffice. It can be described as the height of narrow-minded religious fanaticism. We admit that the Ahmadiyya Community has been declared as non-Muslim and this sect has been expelled from Islam. Nevertheless, they have a right to practice and worship according to their faith and religious customs. As citizens of Pakistan, the Ahmadies have the same rights and privileges as other minorities – such as Hindus, Christians and Parsies. Who has allowed these self appointed brokers of Islam and the insane gang to attack the places of worship of the minority communities and hurt the feelings of mankind? Islam does not permit desecration and destruction of places of worship. On the contrary, the Muslims are required to protect the minority communities and to guarantee them the freedom of worship according to their own faith. Such despicable activities of the gangs of lunatics have dealt a serious blow to Islam instead of serving the cause of this universal and humanitarian religion. Moreover, the sectarian fanaticism has by causing discord in the society inflicted a fatal injury to national unity. Therefore, it is necessary that to firmly suppress religious fanaticism and sectarian madness. We will impress upon the Government to take stern action against the foes of humanity – the insane gang – involved in the deplorable incident of Nawabshah, so that they do not get an opportunity to raise their head again.

BEYOND FACTS AND FIGURES - PERSONAL ACCOUNTS

1. *In his recent letter to the Head of the Ahmadiyya Muslim Community, Chaudhry Sultan Ahmad Kahloon, a devoted Ahmadi of Nankana Sahib, described the torturous and brutal incidents that took place on 12th April, 1989. He writes:*

“I was on watch with 5 other Ahmadies when the mosque was attacked by a mob of non-Ahmadies. They first plundered the mosque badly and then started beating and hitting us brutally so much so that when they left us, they thought we were finished. But our Lord, Allah saved us. I was hit with a brick on my forehead and became semi-conscious. They continued to hit me, but Huzur, I did not let the culprits set fire to the mosque and kept the name of Ahmadiyyat aloft.

My beloved Huzur, the furniture and other things from my home were taken out and burnt in front of my wife. The room in which my children were hiding was first sprayed with petrol and then set alight. My two sons were wounded with broken glass and my wife also suffered injuries. I feel extremely weak due to loss of blood from my body during these cruelties. Inspite of all these tortures, we did not bow down our heads or shed tears in front of our opponents...If we decide to go away from Nankana Sahib, then the opponents may say that Ahmadies have fled out of fear. I shall, therefore not leave Nankana: If death comes, it will come in Nankana Sahib.”

2. *A four year old innocent Ahmadi girl, Qurratul Ain Aini, daughter of Mr Muhammad Ayub Qamar, who lives in Nankana Sahib asked her aunt, Miss Tahira to write a letter to her beloved Imam, the Head of the Ahmadiyya Muslim Community in which she said:*

“On 12 April, we reached Nankana Sahib from Rabwah and saw that our home and the things therein had been burnt down. My mother was shocked to see this and asked someone what had happened. She was told that all Ahmadi homes in Nankana Sahib along with their assets had been burnt down.

My dear beloved father Huzur, they (the people in the mob) burnt my bicycle, toys and even the wooden board on which I write. But I did not cry at all because I am sure, Allah will give us more than this. He would give us a big house, a car, a big doll and bicycle and many toys too. My mother says that those who lose and spend in the way of Allah, He gives them much more.”

3. *Mrs. Amatul Naseer Sultan of Nankana Sahib expressed her deep feeling and emotion in her recent letter to her beloved Imam, the Head of the Ahmadiyya Muslim Community in the following words:*

“We went through a most inspiring experience of our lives on 12 April when every member of our family once again practically renewed the pledge of Ahmadiyyat of sacrificing life, property, children, time and everything else that we possess in the way of Allah. I sent my husband in the morning to keep a watch on the mosque that my father had been looking after the whole of the previous night and told him that he should not worry about us and that Allah will protect us. My mother, with her two sons was at home and I was at the home of an Ahmadi neighbour, Mirza Altafur Rehman with four young children.

After a while, a large group of people came shouting slogans. They broke into our house, shattering the door and demolishing the wall and started throwing stones and bricks on us. My beloved Huzur. I locked myself and the children inside a room. At this point, the culprits broke the door and the windows and set the house on fire. When my young children saw this, they became extremely scared and fearful and took protection under the bed. On this they set the beds on fire. I then asked my children to sit in a corner while the pieces of glass showered from all directions. Two of my children were crying and screaming and these cruel and brutal people were asking the innocent children to be thrown in fire. They were however prevented to do so by someone among themselves...When I came out of the house, even my head was not covered. I reached my father's house which was also set on fire and he had taken refuge with the neighbours.

WITHOUT COMMENTS:

Yohanan Friedmann, a well known writer in his book 'Prophecy Continuous' draws an unbiased and true picture in words of the effects of the 1984 Ordinance on Ahmadies in Pakistan. He writes:

.....The amendment of 1974 was constitutionally a very serious development, but it might have had few practical effects if interpreted strictly according to its letter. The developments of 1984, on the other hand, have a grave potential to affect the Ahmadi Community in very concrete terms. ***The ordinance promulgated by the President on April 26, 1984, goes a long way in accepting the most extreme anti-Ahmadi demands and transforms much of the daily life of the community into a criminal offense.....***The press has since reported numerous cases of harassment against Ahmadis in Pakistan. Some were kidnapped and murdered, others were prosecuted according to the presidential ordinance. In his message to a conference on the Finality of Prophethood, held in London in August 1985, President Ziya al-Haqq promised to 'persevere in our efforts to ensure that the cancer of Qadianism is exterminated.'

International Ahmadiyya Movement in Islam,
The London Mosque,
16 Gressenhall Road, London SW18,
U. K.